

REMARKS

UPON THE

Publick Advertisements

IN THE

NEWS-PAPERS of last Week,

CONCERNING

Mr. PILLONNIERE,

Once a Jesuit, still living with the B. of B--r,

WITH A

LETTER

FROM THE

Cookmaids in or about Croydon,

TO THE

Cookmaid at Streatham.

By T—— B——.

L O N D O N,

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U. S. N. T. H. S.

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CONCERNING

M. P. L. L. O. N. I. E. R.

One of the following will be the best



L. E. I. E. R.

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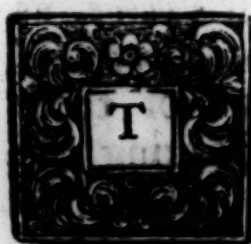
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Remarks

UPON THE
PUBLICK ADVERTISEMENTS,
Relating to
Mr. Pillonniere.

S I R,



IS a great Comfort to me, under all my Misfortunes, that my Reputation has never been touch'd; and that it still remains as unsullied, as my Learning hath been hitherto unquestionable; and that neither the Authority of the *Pope*, nor the sly Legerdemain Insinuations of his little Imps the *Jesuits*, could ever call in question the
Bold

Bold Truths that I have written; which were ever established as Fundamentals of our Legislature. And altho' the People without (who are far greater in Number, but less in Understanding, than we) may persuade the unthinking Crowd, that every one that comes over the *Herring-pond* is as good as our selves; yet, let me tell you, I'd have an *honest open-hearted Englishman* to govern my Children, before all the *Foreigners* in the Kingdom: Who knows what they are? Or from whence they came? They may be all *Turks* or *Jesuits*, as well as Refugees or Converts, for ought I know; and because they are born Slaves themselves, come hither for no other end, but to bring us into the same Condition.

IT is not the Custom of our College, as it is of the World, *To speak one thing and mean another*; we know none of those shuffling Tricks, Of never speaking the Truth till we are hang'd; and yet we do not pretend to be half so infallible as the Pope: But this was the wise Precaution of our Founders, That every Claimant should enter well Recommended, lest some Jesuit or other in a *Fanatic's Cloak*, should creep
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in amongst us, to disturb one of the ancientest *Societies* in the World, which can prove its Original from *Adam*.

I O W N I was one of the first that accus'd M. *Pillonniere* of being a *Jesuit*, and, as it prov'd, I had a very good Voucher for it; and well it was for me, that my Reputation was not call'd in question as well as the rest; for, tho' it may stand the Test well enough in our House, I do not know how it may stand the *Touchstone* among those that are madder than our selves. *Birds of a Feather will flock together*. But he tells us himself he was a *Jesuit* once; and his saying so, is the best Argument in all the Controversy to believe him not so now; for catch one of that Fraternity ever to speak Truth, and if he don't deceive you by it, I'll give you leave to hang him.

W I T H what Face could this Fellow appear in the House of a *Bishop*, nay, a *Protestant Bishop*, who hath as great an Aversion to the *Whore of Babylon*, as the *Devil* hath to *Holy Water*, and put him upon requiring Dr. *Snape* to prove him a *Jesuit*; that is, N O W a *Jesuit*, at the
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time of the Dr's affirming it; when all the World knows, *Once a Rogue and always a Rogue*. Let the Bishop, or the little Imp that stands sneering by him, prove first, that ever a Jesuit, *quatenus Jesuit*, became a Protestant, or of any other Religion, but to serve the turn of Popery for a time, and then I'll believe that Mr. Pillonniere, *quatenus Jesuit*, hath as great an Aversion to Popery as his Lordship: 'Tis impossible! The one was brought up in lying falsifying Equivocations, &c. and the other is still persevering in his calm and undisturb'd Addresses; this as *Innocent as the Dove*, the other as *cunning as the Serpent*.

It could not be the B—p of B—— then, who advertis'd in the *Courant*, and descended so low, as to convey to the Publick M. Dubourdieu's very scandalous and incoherent Fiction? every Article of whose Narrative (so far as it contradicts the Relation Dr. Snape had given) he not only knows, he saith, himself to be as false as the Father of Lies could suggest, but is able to confute it by another Witness, Let. p. 3. No, this must be the Contrivance of Mr. Pillonniere; who has made a further Progress in two or three Years in pulling down the Bulwarks of the Church, than all the Society of Jesuits have been able

able to do since the Days of their Founder *Loyola*: For Mr *Mills* tells us, p. 1. That Mr. *Pillonniere* hath not only disturbed the Peace of his Family, but subjected him to the Displeasure of his late Grace of *Canterbury*, and deprived (as he believes) the *Charity-School* erected at *Croydon* of at least a *Thousand Pound*. Nay, this is not all, for it is manifest, that he hath deluded a good Bishop out of his Arguments, who was always before calm and undisturbed, and perverted his Reasonings to Scandal and Defamation, which were first design'd in Defence of the Kingdom of *Christ*.

BUT these are the least of his Performances; for he can prove by a Quaker's Testimony, that he is a good Church of *England-Man* himself; and by an Independent Quack-Doctor's Oratory, that he is as good a Protestant, as the other is a Physician; who, although he has but one Medicine to cure all Distempers, yet has Ignorance enough to declare it universal; as the other, who is a Latitudinarian in Principle, hath Impudence to set himself up for a true Church of *England-Man*; and to prove he is a Man of Parts, as well as Probity, he

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can own, in a publick Advertisement, that two or three of his Subscribers did not sign the last Clause of his Testimony; and yet declare to the World, that they all, from their own Knowledge, sign'd his having disputed in favour of the Church of *England*, as well as to other Parts of his Behaviour. P. 117.

Now may not we easily suspect, that he who dares prevaricate in a Testimony that he produceth from amongst us, may also deceive us in so many that he pretends to have brought from abroad; and he that is detected in one Forgery, may, by Parity of Reason, be suspected of a thousand; which is agreeable enough to the Principles of the Jesuits, who know, to their cost, that their Church cannot subsist in *England* without Anarchy and Confusion in ours.

THE sly Methods Mr. *Pillonniere* hath made use of to merit the Favour of the Dissenters of all Denominations whatsoever, are as full of Variety, as the Ends he produceth by it are obvious; for though it is more than probable at first setting out for a Church-man, he wou'd never have declar'd himself a Christian at large so soon,
yet

yet it is certain, by so doing he obtain'd the Esteem of all that are Enemies to our Church ; and if they were so consciencious as to sign something in his favour, which they knew nothing of, he cou'd do no less for them, than to do what they durst not be seen in themselves, and put an additional Reflection on Mr. *Mills*, who had prosecuted some of their Children for impiously abusing the Commemoration of our Blessed Saviour's Nativity, by putting a Boy upon an Ass as People went to Church ; But this no doubt was agreeable to the Principles of him, who, according to the Account he gives of himself, has ever run counter to the Judgment of others ; and like the Wiseman of *Gotham*, hath found out an Invention of disowning the Authority of the Church, he confesseth himself to be a Member of ; and that he may be sure its Government might be as wavering as his Principles, he is for leaving it fenceless, that *Jews*, *Turks*, Hereticks and Infidels, may the more easily enter its Borderies, till Religion is toss'd about as variable as his Principles, and the Church become soon as empty of Disciples, as his Noddle already is of Brains. When he own'd himself a Papist, he took abundance

of pains to prove himself a Fool, by carping at the old Philosophy; but he no sooner set up for a Protestant, but he easily made himself a Knave, by running down the Authority of Religion: So that take him in either Capacity, he is not a Man fit to be trusted under his L——p's Roof, who will either carp at his Divinity when he shall see a proper time, or disturb the Oeconomy of his Family, as he hath already serv'd Mr. *Mills*, against whom he seems to imitate that Fellow about Town, who Epicurizes himself upon Burning Coals, and yet cannot shew more Flame than Mr. *Pillonniere* spits Venom against that Reverend Gentleman.

CONTROVERSIES now adays are grown so numerous against the Authority of the Church, that a Man with one Eye may see which way the Wind blows; and Disputes of Mr. *Pillonniere*'s Sincerity, are so many in number, and in nature so intricate, that few have Time and Leisure, and fewer Inclination or Understanding to examine it; but I dare yet tell any Papist in the Kingdom, our Holy Mother stands fix'd upon a Rock, and the Gates of Hell can never prevail against it; and altho' the
Cause

Cause is so puzzled by Libertines and Papists, that a Man must have a very good Judgment to distinguish between Right and Wrong, yet the Truth will one Day or other shine out like the Sun, and her Enemies, like the Clouds, be scattered before her.

'Tis certainly a very bitter, ill-natur'd Cur, that growles while he is fed; and 'tis more than common Insolence and Ingratitude in a Papist, to give such spiteful and encouraging *Innuendo's* against the Clergy of our Establish'd Church, as Mr. Pillonniere doth, p. 63. by saying *Dr. Snape's Principles are not the Principles of the Church of England, but destructive to it, and to the Cause of the Reformation; but that they are the Popish Principles of some, who by Profession are of the Church of England, but are truly, and in reality, whether they know it or no, so far Papists.* But in this I'd appeal to their own Historians concerning the Clergy of the Church of England, (I don't mean Time-servers, for there has always been a *Judas*, but to those of *Dr. Snape's Principles*) whether they han't always been the main Bulwarks against Popery, as well as chief Supporters of the Throne; and therefore that Pillon-
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niere might effectually do, what the Papists in vain attempted, he endeavours to blacken the one, that he might (in imitation of the Priests and Jesuits) run a-tilt against the other; which is the exact Method of the Papists in the days of Civil War and Confusion, when they, with the Independents, were carrying on the luscious Work of Sacrilege and Plunder: Every Loyal and Conforming Minister was rendred as Antichristian and vile a piece of Formality, as a Dancing-Master at *Geneva*; and he that was blest with a comfortable and handsom Benefice, was in as imminent danger, as a *Tory* in the midst of a *Mughouse Mob* on a State-Night.

But the Devil must some times speak Truth; and *Pillonniere*, almost as black as himself, cannot so far forget his beloved Principle of Popery, but, p. 76. *He professeth, in the Presence of God, equally to detest and abhor the same Spirit of Censure, Dominion and Severity in Christians of all other Denominations whatsoever: And so, because many of the Church of Rome deny any liberty to the Jesuits, those of the Church of England (who are for keeping Men of such Principles within their due Limitations)*

ons) act according to the Principles of Cardinal *de Noailles*, and many of his Abettors; therefore many of the Church of *England* have the same Opinion of the Jesuits, as many of the Church of *Rome*; and all that have such, he equally detests and abhors; and so this sham Convert, with great Sincerity, doth heartily detest the Usurpations of the Church of *Rome*, as also the Spirit of Censure, Dominion and Severity, in all other Churches whatsoever: But he no where tells us, in the Renunciation aforesaid, that he heartily abhors the Equivocations, Mental Reservations, King-killing Principles in the Jesuits, though he brings Testimonies to prove he always own'd himself to be one of them, and so I'll pass my Word he will continue to the end of the Chapter; for he that hath been detected in so many Falsities by the Reverend Mr. *Mills*, nay even to Forgery itself, and convinc'd of so many Fallacies and Equivocations by Dr. *Snape*, must needs be a Jesuit still, or what's worse, a Limb of the Devil.

AND therefore, my L--d, good my L--d, for God-sake, my L--d, nay pray my L--d, avoid this Fellow as you wou'd Antichrist:

Do

Don't you see how many Slurs he has already brought upon your Reputation? and will your comprehensive Charity still harbour this Snake in your Bosom? Still hold this Viper to your Breast, who sucks out your very Vitals? Feeds on your Intrails, and'll at length, I fear, I am sorry to say it, poison your *Episcopal Intellects* with the *greatest Rancor*. You've done abundance of Good to the Church, my L--d, Dr. *Calamy* knows it; and shall a little Prig of a Jesuit, a Demi-Divine of Popery, and a Text-Driver of Antichrist, make you believe the Moon is made of a Green Cheese? or that the Church can be govern'd without a Bishop, or a Bishop rule without Authority, when you are a Bishop your self, my L---d? Well, really one wou'd wonder, that comprehensive Charity should make your L-----p forget Charity to your self, Charity to the Church of which you are a Bishop; and above all, Charity to Christ's Kingdom, in which you are an Overseer. Now as the World hath been already sufficiently satisfy'd, my L--d, of your good Nature to M. *Pillonniere*, it is a great deal of pity your *comprehensive Charity* could not deny his *Request*; because he hath tack'd your Testimony to *Quakers*, *Independents*, *Anabaptists*, and such Riff-raffe,

raffe, that it's a shame for an honest Man to be seen in their Company.

Abel Wilkinson owns (in the *Courant* of the 15th Instant) that he is a *Quaker*: And I heard a Bird sing, That tho' he hath had the Misfortune to fail twice, yet he hath been so happy as to lick himself whole by such Bargains, and at length built him a Country-House, which stands as a Monument of his *Honesty*. I wish this P----- is not a *Free-Lover* as well as a *Free-Thinker*; for I hear this *Quaker* hath a pretty Daughter; and *Quakers* are Flesh and Blood as well as other Folks.

As for *Warder*, my L---d, all the World knows he has had as many Religions as Wives; some say, two of a sort at a time: And as for his Skill in *Physick*, it's as bright as his *Divinity*; for whoever comes under his Clutches, are sure to be grip'd before he has done with them.

My old Friend *Glover*, I remember, was a Collector for the *Welchmen*; and when he had got a little of their Money in his Hands, it gave him an opportunity to be robb'd, by Authority of which he su'd the County, and has since (knowing how to double his Money) built as many Houses as he lost Cattle; and so, for Jest-sake, his own House is called *Welchmens-Hall*.

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Now if all this be true, I don't look on M. P---- to produce the most credible Testators in the World; and if his Certificates from *France* come from no better Hands, we may be all in the Dark still: For altho' a *Quaker*, or *Anabaptist*, may testify to their certain Knowledge M. P----- is a very stanch Churchman, yet I don't find M. P----, by all their Conversation and well-liking, has made e'er a one of 'em a Convert.

And now, my L--d, consider what a dirty way this Fellow hath led you thro', from the noblest Argument on Earth, the *Church of Christ*, to submit to Scandal and Defamation: Let him paddle that way himself. But why should I presume to advise your L-----p, who have attempted to introduce into the Church such Doctrine, as no body is capable of understanding but your self; nor ever will, till you make us sensible what you did or did not mean, that we may joyn more----- I was going to say, fervently, but I mean more----- *calmly* and *undisturbedly*, in your long-expected *New Form of Prayer*; which will be of great use to our House, and of great Benefit to

Your Humble Servant,

Tom o' Bedlam.



A
LETTER
FROM THE
Cookmaids in or about Croydon,
TO THE
Cookmaid at Streatham.

Sister Saucepan,



WE see no Reason why you and we should quarrel, tho' our Minister can't agree with thy L---d: For, let either of them pull down the Pales of his own Church as fast as he pleases, we are resolved to keep up the Fence of our Territories, and reign, paramount, sole Mistresses of

our Kitchens, in spite of any *Foreign Cot* in the Kingdom. Let me tell thee, it's a Right we have serv'd an Apprenticeship to, and we'll sooner part with our *Smocks* than our *Prerogative*; 'tis an *absolute* and *positive* Privilege, deriv'd, by a due Succession, to every one of us, from the days of *Q. Bess*, without *Revolution* or *Reformation*.

Our *Schoolmaster*, we are well assur'd, is a very good *Man*; and so might *your Lord* be for ought we know: But they say he is a mighty Friend to the Dissenters, and prays for Christians of all Denominations whatever; and so doth our *Schoolmaster* too, but more especially for the *Conversion* of all *Jews*, *Turks*, *Schismatics*, *Hereticks* and *Infidels*; which was always a mighty *Stumbling-block* in the way of *M. Pillonniere*, who was every now and then initiating Principles of another Nature in the Minds of the Scholars, and teaching them, that they were Judges of their own Acts and Deeds, and therefore not accountable to their Master for any thing of their Conduct.

Now *Bess*, we hear this Man of Sincerity is crept into your Family, and sets up for a *Legislator* before he has read the *Act of Uniformity*. For God's sake avoid him as thou wou'd'st the Devil; for the Jesuits are his
Imps,

Imps : *Popery, Bess, Popery, and wooden Shoes* ; i'faith 'twill never go down with any of us that have lapt of the best, Girl, and will do as long as we work hard for it. Our *School-master*, God blefs him, keeps a good and hospitable House, and so might your L---d for ought we know, did he not keep so many Fast-days : We're afraid, Girl, thou mak'st ill use of those Opportunities : I heard a Bird tattle thou'rt become a *Free-Thinker*, and a *Free-Lover* too, who hast broken thro' the Obligation of thy Baptism, and run'st a Whoring after Novelties, and new-fangled Teachers : As there is but one Baptism, so there is but one Church, one Lord and Saviour of us all. It would do one's Heart good to hear Mr. *Mills*, our Schoolmaster, instruct his Children in the Principles of Religion ; wherein he so plainly teacheth them their Duty to God and their King, that none but a *Jesuit* or an Infidel can disbelieve his Sincerity.

We have heard, that M. *Pillonniere* hath written a Book against Mr. *Mills* ; but believe us, Sister, it is all Popish Forgery and downright Equivocation ; for he hath ne'er an Enemy in the Town of *Croydon*, but such as are Enemies to the Church ; and as for them, their Malice is too well known, whose Principles are founded upon Defamation

tion, to give any Credit to their Slander : The Poison of Asps is under their Tongues, and Truth is a Stranger to their Habitations ; who feed upon Scandal as Toads do upon Venom, till they burst with Rage and Indignation.

We hear the Mungrel, in his Book, seems to cast an Odium upon the School, as if the Meat was not sweet ; but we wish we could meet with him once more in our Dishes, we'd make him know, That an *Hungry Dog would be glad to eat a dirty Pudding. Paltroon!* He has forgot, when in his own Countrey they were us'd to let a Wing of a Fowl multiply into Maggots, that every one of the Family may be sure of some savoury Meat, as they call it : Fresh Victuals and a clean Shirt are as much Strangers to *Frenchmen*, as Ingratitude and Insincerity are to the *English*.

How dares he, who is come hither under pretence of Protection in his Religion and Civil Capacity, no sooner shelter himself under the Wings of a Bishop, but set up for a Legislator and Reformer of our Community : This is Impudence all over, and what could never be attempted but by one of his Fraternity, whose Principles are to cringe and creep till they insinuate themselves into your Secrets and Favour, and
cringe.

then grow haughty and imperious, till they throw Dirt in the Face of their Benefactor.

I wish my L---d may not indulge a Vulture in his Bosom ; or whilst he is playing with this Rattle-Snake, suffer him to give him a mortal Sting ; for I hear he has been already fluttering about the Brims of his Understanding, and 'tis twenty to one but he will poyson his Principles, before he lets loose the Hold that was given him, either out of a Curiosity to find out where the Venom lay, or some Sympathy in Nature to such a Brute, who has nothing very remarkable in him but his Impudence.

One *Friday* Night, at Mr. *Mills's*, this Spark complain'd, that the Meat was not sweet or good enough, tho' the *Tuesday* after some of the same Meat was the best he ever eat in his life at another House : But this was to ruin the *School* which gave him his Bread ; as appears by his telling the Gardner, *That his Master Sow'd, but he wou'd Reap.* We wish he may breed no Mischief among you at *Streatham* ; and we wish your L---d a good deliverance, as well as thy self, from a sly insinuating Hermaphrodite in Principles ; who are, dear *Bess*,

Thine to the next merry Meeting.

F I N I S.

The first of these is the fact that the
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